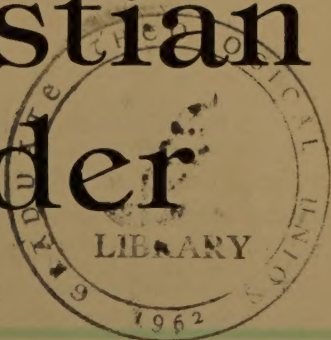


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# Christian Order



## Summary of Contents for March, 1981

DIVIDED CHURCH	<i>Corinna Marnau</i>
HANS KUNG AND THE CHURCH	<i>Frank Mobbs</i>
NOTES ON DEVELOPMENT	<i>The Editor</i>
THE NEW ESTABLISHMENT	<i>Rev. Dr. Georg May</i>
BACKGROUND TO ECUMENISM : 2	<i>Philip Trower</i>
AN OLD TEMPTATION	<i>The Editor</i>
LET THEM EAT CAKE : 2	<i>Michael Davies</i>

## INCREASED POSTAL CHARGES

make it more necessary than ever that subscriptions should be renewed on the first reminder. The Editor thanks those whose realization of this has resulted already in a very considerable saving of costs. He asks those whose renewals were due in January and February and who have not yet renewed their subscriptions, to be so kind as to do so without delay.

*Cum Permissu Superiorum*

## Contents

### Page

#### 130 AN OLD TEMPTATION

*The Editor*

#### 132 LET THEM EAT CAKE: 2

*Michael Davies*

#### 140 DIVIDED CHURCH

*Corinna Marnau*

#### 147 THE NEW ESTABLISHMENT

*Dr. Georg May*

#### 161 HANS KUNG AND THE CHURCH

*Frank Mobbs*

#### 168 BACKGROUND TO ECUMENISM: 2

*Philip Trower*

#### 177 NOTES ON DEVELOPMENT

*The Editor*

#### 187 BOOK REVIEWS *Paul Crane, S.J.*

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# Christian Order

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Paul Crane SJ

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## An Old Temptation

THE EDITOR

“ALL these things I will give thee if bowing down thou wilt adore me”. I was struck at the time and have remained struck by an interpretation placed on these words by a somewhat eccentric, but saintly old priest, who was more than something of a scholar, in the course of a retreat he gave to myself and some other young Jesuits years ago.

What we had here, he said, in this second of the temptations to which Christ was submitted by Satan, was not an invitation to devil-worship; nothing as crude as that. No, what was suggested to Christ was something far more subtle. In effect, it was that He should lower his standards, adapt them—even if ever so little—to the morals and manners of the contemporary pagan world; suit Himself to it, so that it should come to love Him, then give itself in love to Him. This way Christ would win it to Himself. This pagan world was in the power of the Devil, belonged to him in this sense, that it was a world without Grace because as yet unredeemed; laced, in consequence, with sin and sinful practice. Where morals were concerned, anything went, as St. Paul, later on, was to make abundantly clear to the Romans in the first chapter of the letter sent them. The way for Christ to win that world—thus the temptation—was to adapt his standards to it. Then it would be his. Let Him bless what was, rather than say what should be; give people what they wanted, rather than say what they



should do. This way, through permissiveness, Christ would draw them to Himself. This was the temptation that came to Christ. He rejected it utterly; "Begone Satan. It is written the Lord thy God thou shalt adore and Him only shalt thou serve".

It is not in any way strange that this particular temptation should have come at not infrequent intervals to Christ's Church; the servant, after all, is not above the master. It so happens that it has come with particular strength at the present time. One of the many great things about Pope John Paul II is that he has recognised the temptation for what it is and refused to have any truck with it. He knows his enemy. Indeed, it is precisely against this temptation to water down transcendent values and erode perennial truth by adapting it to the supposed needs of the age that the Pope has struck with all his strength. There will be no weakening where he is concerned. He remains staunch in his allegiance to the truth committed to his care as Vicar of Christ on Earth. Not so, those within the Church today who have fallen for the temptation originally presented by Satan to Christ in the wilderness, who are now of the belief, which they wish to see established, that the task of the Church is to take what is and bless it, rather than say what should be at no matter what cost to itself. These have now turned on John Paul as one expected them to do. They are doing their best to downgrade him. Not openly, but under the counter, as is their wont, for they are little men. Tragically, there are bishops, priests and religious amongst their number, in itself of minority proportions, but influential, nevertheless, to an extremely effective degree because of the resources it commands and the skill and duplicity with which it makes use of the resources it has to bamboozle the Faithful, the great majority of whom are solid behind the Holy Father whom the arrogantly vociferous and spiteful few are doing their best to downgrade.

This is the picture. Its gravity should not be exaggerated. Neither should it be taken lightly. It is not too much to say that, on the outcome of the struggle it represents, the state of the Church will rest for a very long time to come.

**In this second half of his article, Michael Davies considers further the widespread profanation of the Blessed Eucharist in the United States and the delinquency of some American Bishops in this regard.**

# Let Them Eat Cake: 2

MICHAEL DAVIES

**A**RCHBISHOP Bernardin and other American bishops failed gravely in their duties by allowing any matter to be used for the Eucharist which involved the slightest doubt as to validity. Where the validity of a sacrament is concerned "probabilism" is never licit; where the slightest doubt exists the course which is *certain* must be adopted.

## *Archbishop Bernardin Acts at Last*

The Archbishop did act at last and his letter to the priests of his diocese is quoted here in full, as it appears likely to become a classic text of the Conciliar Church. It is dated March 13, 1980:

"Over the past few months, I have been receiving queries about valid and licit matter for the Holy Eucharist. During that same period of time, I have also on occasion found myself wondering about the appropriateness of certain types of bread and wine which were presented for use during liturgies I have celebrated. The purpose of this memorandum is to offer some clarifications.

"As regards the bread for the Eucharist, the years since the Council have seen quite a bit of experimentation. This was basically in response to the General Instruction of the Roman Missal which, in addition to reaffirming the tradition of the Latin Church that the bread must be made from wheat and be unleavened (No. 282), also stated that 'the nature of the sign demands that the material for the eucharistic celebration appear as actual food . . . (No. 283)'.

Note the manner in which the Archbishop cuts the article short at the point where it demands that altar-breads should be of the traditional shape. Nor does he reaffirm the emphasis put upon this point in the Third Instruction.

"People have learned to take a certain amount of justified pride in preparing the bread to be used at the Sunday Liturgy and for other celebrations. A great variety of recipes have (sic) been developed for this purpose, some of which seemed successful, others less so".

The Archbishop's second reference to "the Sunday liturgy" rather than the Mass indicates the extent to which he has stopped thinking as a Catholic. His reference to "justified pride" will be discussed later in the context of a subsequent revelation. Presumably, by a "successful" recipe he means one which is illicit but valid, and by unsuccessful he means invalid.

"The Congregation for the Doctrine of the Faith some months ago sent to Archbishop Quinn, President of the National Conference of Catholic Bishops, a letter on this matter. This letter and its implication have been discussed extensively both by the NCCB and by the Bishops of Ohio. The congregation, with the approval of the Holy Father, indicated that the ingredients of bread for Eucharistic use are wheaten flour and water, and those ingredients alone. If slight additions of other ingredients are made, the resulting product is illicit for use in the liturgy. Where there is question of substitution of all or a large quantity of water by other liquids (e.g., milk, eggs, honey, etc.), the product is *invalid* as Eucharistic matter. In other words, bread for liturgical use is to be made of wheat flour and water and nothing else whatsoever".

There is no explanation of the motives which prompted Archbishop Bernardin to wait nine months before finding the time to write a memorandum intended to halt the celebration of illicit and/or invalid Masses in his archdiocese.

"This means that many—perhaps most—of the recipes in use will have to be rejected".



## No Regrets

Note well that he had said those preparing bread for the Sunday liturgy took "*justified pride*" in their work, and yet he admits that the work for which he considers the pride of the amateur bakers was justified involved in *most* cases cases illicit or invalid matter!

"I have asked our Liturgy Office to continue its efforts to develop a method of producing, from these ingredients alone, bread which can be practically used for the Eucharist. As far as I am aware, the commercially produced hosts qualify as valid and licit matter. Obviously, the question of licit matter is not primarily a dogmatic one. It is conceivable that the Church could permit some additives in small quantities. The fact is, however, that our present discipline calls for wheaten flour and water only, and that is the requirement which we must follow.

"I realize, of course, that those people who have become accustomed to the newer breads will be disappointed. I ask you, therefore, to do all you can to help them accept this decision".

This is truly incredible! Archbishop Bernardin does not express one word of regret to the members of his flock who have, through his culpable negligence, been worshipping bread, been missing Sunday Mass, been deprived of sacramental grace, been giving stipends for Masses which were never said! No, there is not one word of regret or apology for this—only anxiety that those who have become addicted to eating honey-flavoured cookies at the Sunday liturgy are going to be disappointed. The parish clergy are ordered to assist them in overcoming their withdrawal symptoms.

"I do not minimize the sincerity and conviction of those who felt that the newer breads were more in accord with the spirit of paragraph No. 283 of the General Instruction of the Roman Missal".

This sentence defies belief. Paragraph 283 comes immediately after No. 282, and 282 states quite clearly that altar-breads must be unleavened and made from wheat according to the tradition of the Latin Church. No. 283



states that they must be of the traditional shape and repeats the stipulation that they are to be unleavened. How could anyone have sincerely interpreted these two paragraphs as meaning that the matter for the Eucharist must be leavened honey-cookies?

"Still, it is important that we focus our attention on the truly wondrous reality which makes all other considerations pale into insignificance, namely, the real Presence of Jesus Who has given Himself to us so that He can love us and share with us the graces of the redemption.

"As regards the wine for the Eucharist, it must be the fermented juice of the grape. Since wine can be manipulated and chemically altered in so many ways, some caution is called for in the choice of wine for the Eucharistic celebrations. For the sake of sureness, I would ask that only those wines be used at Mass which have been approved for Catholic liturgical purposes, or which are otherwise guaranteed to be pure and unadulterated. If you have any question please contact the Liturgy Office.

"It is appropriate that we exercise particular care concerning the elements of the Eucharist, since the Eucharist is the sign and source of the Church's unity. Anything which would raise questions, evoke scruples, or suggest impropriety is alien to the Eucharistic celebration.

"May the Lord Jesus Christ Who gives Himself to us in this sacrament be with us as we strive to be faithful to His wishes".

### *Extent of the Abuse*

This, of course, is all quite admirable but quite inconsistent with the rest of the memorandum. At the same time, let it be noted that there is still not one word of apology to the thousands, perhaps even tens of thousands, of members of his flock who have not assisted at Mass for up to seven years owing to his culpable negligence. Nor is there one word anywhere in the memorandum concerning restitution for the many thousands of invalid Masses said by priests in his archdiocese. Archbishop Bernardin admitted

that many or most of the recipes being used in the Archdiocese of Cincinnati would have to be rejected. The Archbishop has a solemn obligation to ensure that for every invalid Mass for which a stipend was accepted either another Mass is offered or restitution is made to the donor of the stipend. He does not even mention restitution. It should be noted that Fr. Pat Apuzzo, in the comment already cited, refers to the practice of "*many* parishes" in the Richmond diocese. I have a letter from another priest, who says that in his diocese "the Abbey X has been concelebrating (225 priests a day) with invalid matter (milk and honey substituted for the water) for about four years". The total of invalid Masses for which restitution must be made in this Abbey alone is staggering. I have also been informed that invalid matter was definitely being used in the Gethsemani Abbey in Kentucky for a number of years, even following Cardinal Seper's letter. The Editor of *The Wanderer* claimed in his January 17, 1980 issue that he knew of two American seminaries still using invalid matter at that date. What cannot be disputed is that the failure to make restitution to those who have provided stipends for many thousands of invalid Masses is an offence crying to Heaven for vengeance.

### *Scandalous Conduct of an Archbishop*

The casual attitude which Archbishop Bernardin displayed towards the use of invalid Eucharistic matter in his diocese is clearly quite scandalous. But at least he did eventually take steps to ensure that valid matter was used. A very different attitude was taken by Archbishop Raymond G. Hunthausen of the Seattle Archdiocese. In March 1979, a recipe for Eucharistic bread was printed in his diocesan journal, *Northwest Catholic Progress*. It included milk, Crisco, eggs, baking powder and honey. This produces what one priest called a "sticky honey cake type cookie". (\*6) Indignant at the Archbishop's refusal to curtail the use of invalid matter in response to Cardinal Seper's letter, a group of concerned laymen inserted a paid advertisement in the *Northwest Catholic Progress* expressing their concern. The Archbishop reacted by sending a personal statement to all the priests of his archdiocese. In

this statement, which was published in full in the May 22, 1980 issue of *The Wanderer*, he referred to the Cardinal's letter, which, he explained, "rendered an interpretation respecting the tradition of the Western Church, of what constituted lawful and valid criteria for altar bread". Clearly, by reducing the authority of the *ruling* given by the Congregation of the Doctrine of the Faith (and approved by the Pope) to the status of no more than "*an interpretation*", the Archbishop is implying that other interpretations could be equally acceptable. This outrageous assertion is made even more scandalous by the fact that the "interpretation" given by the Sacred Congregation represents the unbroken tradition of the Latin Church, found in all the manuals of the approved authors.

Archbishop Hunthausen then states explicitly that he considers the ruling of the Sacred Congregation to be no more than an expression of opinion which he will ignore unless an authoritative instruction is published, addressed to the universal Church:

"It is the position of the NCCB at present that the issue of eucharistic bread is finished. The (Bishops') Conference does not intend to prepare national guidelines for the making of eucharistic bread. And it has suggested that if the Roman Congregation considers the matter to be of universal significance, it might judge it necessary to prepare an instruction for the universal Church, taking into consideration all the liturgical, theological, and ecumenical aspects of the question".

He then goes on to claim that the ruling of the Sacred Congregation constitutes no more than a private letter from the Holy See, and admits that news of its existence was deliberately suppressed in the *Northwest Catholic Progress*:

"The entire matter has involved a series of private and informal communications between the Holy See and our national leadership. The Catholic newspaper in our diocese chose not to publicize these communications because no public and official promulgations were involved, much less any final disciplinary decisions".

The second sentence of this quotation once more implies that the nature of the matter for Eucharistic bread is still



an open question. The "final disciplinary decisions" have already been made and admit no possible doubt—for validity pure wheaten bread is necessary, and for liceity within the Latin Rite it must be unleavened. Archbishop Hunthausen, even if, as has since been reported, he has now withdrawn his sanction of invalid altar-breads, was acting in defiance of the law of the Church, even against the law of the Conciliar Church.

### *A Schismatic American Church?*

The Archbishop then went on to condemn those who had inserted the advertisement in the *Progress*:

"Archbishop Hunthausen regrets the advertisement in last week's edition of the *Progress* because it contained incomplete information and false interpretations. Moreover, it appeared to have been developed from, on the one hand, an exaggerated or misplaced loyalty to the Magisterium of the universal Church, and, on the other hand, a studied avoidance of the local Church's approval of its position.

"As such, it has serious potential for producing pastoral confusion and for contributing to misunderstanding and polarization".

This is an open proclamation of the existence of a schismatic American Church. The Archbishop is saying that the faithful of his diocese owe their allegiance not primarily to the Magisterium but to the local Church, and that they have a duty to accept the teaching of the Magisterium only to the extent that it receives "the local Church's approval". By the local Church he obviously means himself. In other words, for Catholics living in the Archdiocese of Seattle there is only one Supreme Pontiff and his name is Raymond G. Hunthausen; and if Raymond G. Hunthausen decrees that his flock must cease attending Mass (but not providing Mass stipends) in favour of worshipping sticky honey cake type cookies, and that they must eat sticky honey cake type cookies in place of receiving the Body of Christ in Holy Communion, then they must accept this without complaint—for any complaint will lead to pastoral confusion and polarization. Clearly, by "pastoral confusion" the Archbishop means telling the faithful what the

law of the universal Church is; and by "polarization" he means members of his flock having the temerity to ask for the opportunity to assist at a valid rather than an invalid Mass on Sundays.

### *Inaestimabile Donum*

On April 3, 1980, the Sacred Congregation for the Sacraments and Divine Worship published the Instruction *Inaestimabile Donum*, which was "approved on 17 April, 1980 by the Holy Father, John Paul II, who confirmed it with his own authority and ordered it to be published and to be observed by all concerned. It represents what is clearly a sincere attempt by the Pope to curtail some of the worst abuses connected with the celebration of the New Mass. In view of the climate of liturgical anarchy prevailing in many dioceses in countries such as the U.S.A., this instruction is likely to be ineffective without very vigorous action to implement it on the part of the Pope, which would involve the removal of such recalcitrant prelates as Archbishop Hunthausen. The Instruction contains the following—and it must be noted that by not possible stretch of the imagination could it be interpreted as a private letter:

"Matter of the Eucharist. Faithful to Christ's example, the Church has constantly used bread and wine mixed with water to celebrate the Lord's Supper. The bread for the celebration of the Eucharist, in accordance with the tradition of the whole Church, must be made solely of wheat, and in accordance with the tradition proper to the Latin Church, it must be unleavened.

"By reason of the sign, the matter of the Eucharistic celebration "should appear as actual food". This is to be understood as linked to the consistency of the bread and not to its form, which remains the traditional one. No other ingredients are to be added to the wheaten flour and water. The preparation of the bread requires attentive care to insure that the product does not detract from the dignity due to the Eucharistic bread, can be broken in a dignified way, does not give rise to excessive fragments, and does not offend the sensibilities of the faithful when they eat it".

The Author of this article is engaged in studies at the University of Oxford. In it she writes not only for herself, but for many others of her generation, who think as she does. Their number is growing and growing fast—quite beyond the comprehension of any member of the contemporary Progressive Establishment in this or any other country.

# Divided Church

A YOUNG LAY CATHOLIC'S VIEW

CORINNA MARNAU

IT is a great mistake on the part of the renewalists to claim that it is the old people who most desire a return to the Tridentine Mass and to the firm and clearly defined teachings of the past. No doubt many of them do; and no doubt it is true, as has recently been remarked, that they will “die out”. They will die, one might add, deprived of the only rite of Mass and of the Last Sacrament that they can comprehend and recognize—and even a request for a Requiem in the old rite is not always respected. But there is another group of people who wish for the same thing; and though they, like everyone on this earth, will also die out, it will be a rather long time before they do, and they will, please God, outlive the present renewalists. That group is the young: a group of people who were scarcely born when the ravages of Vatican II began: a group of which I have the honour to be a temporary member. It is we who live in this world now as young people who may have another half-century of the battle of life ahead of us, which we must fight in faith and *sub umbra alarum Dei*; the pilgrim Church on earth may be our only visible support; and that Church is becoming less and less visible. People may be surprised that a young person should be so inflexible, so unwilling to take up the challenge of his new-found freedom; to conform to a Church which is doing her best to be “new” and “young”.



## *Inflexibility in the Face of Vagueness*

As to inflexibility, that is the only possible way in which the orthodox can react to increasing vagueness and denial of absolutes. As always, there is an appropriate quotation from G. K. Chesterton—how we need someone like him in these days of confusion—from the first chapter of *The Thing*: “A man may walk at the edge of a chasm on a clear day; he will keep miles away from it in a fog . . . one can meet an assertion with argument, but healthy bigotry is the only way in which we can meet a tendency”. If there is a dogma, we can be daring and explore; if there is only a tendency we dare only be conservative. If one is to explore, he must start from a fixed point; the base camp at the foot of Mount Everest, the oasis in the desert; else he is just wandering in the wilderness.

## *True and False Freedoms*

As to freedom, there are many different sorts of freedom, and even more sorts of pseudo-freedom. The freedom that they seem to be offering us at the moment is that freedom which was gained for us by our first parents, and which we have whether we want it or not: the freedom to sin. But it is another sort of freedom that the Catholic Church offers to us, or at least offered in the “old days”: the freedom not to sin, if only we were perfect enough; the freedom to know, at least, whether we were sinning or not. One can scarcely give the name of freedom to the possibility of making any choice that one likes, but without knowing what are the points at issue, or the criteria upon which one must base his choice. Sin continues to exist whether or not men accept its existence; and the real sin, the sin of Lucifer, is to exalt ourselves above the will of God—which in human terms also means exalting ourselves above the authority of His Church on earth. No doubt a sin committed in genuine ignorance is less serious than one committed with full knowledge, but can it be ideal to bring up an entire generation in ignorance so that their sins should be less serious? Much will be required from him to whom much is given—but can it be right to give a whole generation only a little, so that little is required of it? To give it a stone so that it need not share the bread?

## Old and New

Renewal is of course the key concept behind all the changes that the Church has recently had to undergo. How often, I wonder, does the new—specifically new—survive the old? One need not ask which translation of the Scriptures now seems preferable, the “outdated” Douai or King James, or the “up-to-date” Knox version or Good News for Modern Man. There is another passage of Chesterton, which makes that point for better than I ever could, this time from the end of *The Napoleon of Notting Hill*, whose significance as an allegory Chesterton only realized more than a dozen years after he wrote it: “If all things are always the same it is because they are always heroic. If all things are always the same it is because they are always new. To each man one soul only is given; to each soul only is given a little power; the power at some moments to outgrow and swallow up the stars. If age after age that power comes upon men, whatever gives it to them is great. Whatever makes men feel old is mean: an empire or a skin-flint shop. Whatever makes men feel young is great—a great war or a love story. And in the darkest of all the books of God there is written a truth that is also a riddle. It is of the new things that men tire—of fashions and proposals and improvements and change. It is the old things that startle and intoxicate. It is the old things that are young. There is no sceptic who does not feel that many have doubted before. There is no rich and fickle man who does not feel that all his novelties are ancient. There is no worshipper of change who does not feel upon his neck the vast weight of all the weariness of the universe. But we who do the old things are fed by nature with a perpetual infancy. No man who is in love thinks that anyone has been in love before. No woman who has a child thinks that there have been such things as children”.

To that I would add that no one who is present at the old Canon of the Mass, with its strict rubrics that made it the same whichever priest celebrated it at whichever altar, with its many repeated gestures, its genuflections, its repeated ringing of the bell, and so on, will think that they have ever seen it before. No-one who says three times the “*Domine, non sum dignus*” will say it three times in the

same way. If one were to hear the Tridentine Mass every day of his life (would that that were possible!), the last time he heard Mass he would still hear it for the first time. The Tridentine Mass is always new, always relevant, because it is timeless; always meaningful, because its meaning transcends time, as does God Himself.

### *God Speaks Through Silence*

God speaks through silence, as the contemplatives understand. What were they about, those liturgists who saw fit to tear away from the Church — from us, who are the Church of the future — her most perfect expression of the holiness of God—for Whom, through Whom and in Whom she exists (she does not exist “for” the “believing community”; she *is* the believing community, which exists for God) — and of His devout service, and replace it with a “new, living, growing liturgy” in which we can participate; nay, in which we *must* participate, in an ever-increasing clatter of banality and pseudo-spontaneous enthusiasm that overlays and drowns the silent mystery of the Sacrifice of the Mass. Can it be by chance that so many of those old, beautiful Christmas carols, when they speak of Christ’s first coming on earth, stress again and again the silence and stillness of that night and of His coming? Did our Blessed Lady, do they suppose, feel less joy, did she participate less, because her reaction to the gradual unfolding of the mystery of her divine Son was to “keep all these words, pondering them in her heart” in silence? God speaks through silence; so what is this modern enthronement of speech and activity? It seems very strange that these renewalists, who deny the relevance of the outward signs such as religious habits, priestly vestments, genuflection, or even the position of the celebrant’s hands after the consecration, should insist on all this outward participation of words and actions which are, after all, only outward signs of inner disposition — just like genuflection, the religious habit and so on, only with less meaning. If we do not participate inwardly, no amount of outward participation is any use; if we do participate inwardly, the disposition of our bodies, and our eyes fixed on the action at the altar is



sufficient outward participation. Perhaps the answer to my question is to be found in Thomas Merton's remark that "those who cannot bring themselves to live in time as if they were meant to spend their eternity with God resist the fruitful silence of their own being by continual noise . . . even when their tongues are still, their minds chatter without end. . ." Similarly, those who do not want to look into their own soul fill it with noise and speculation; those who do not want to see the true meaning of life, or of the liturgy, avoid at all costs passing it in silence.

### *The Old and True View of Life*

It is becoming fairly clear that the Church is splitting in two on almost every issue; splitting in two, indeed, in her entirety, for once a person's view on one of the issues is known, his views on the others can be predicted with near certainty. Two different views are emerging of the purpose of this life and the correct way of living it; of the nature of the Church; and of God and the right way to serve Him. One view remains as it has always been : God is central; apart from Him we are nothing, apart from His law we can find no freedom. This life is only a preparation for the real life, a battle in which we must each win our own victory, by the grace of God, by becoming as Christ-like as possible. Our view of life therefore must be conformed to the timeless and transcendent God; we must believe His Truth, which is the only, absolute Truth, and to which we are guided by His Church, not by having warm, comfortable feelings about Him, but by exercising our will : "*credere nihil aliud est quam cum assensione cogitare*"; and we must do His will. The first, most important Commandment is to love God; the second Commandment, which is dependent on the first, is to love our neighbour. We love our neighbour because we love God, not the other way about.

### *The New and False View of Life*

The second view, the new one, seems to be something like this : restraint and discomfort are the great evils; the Church therefore is seen as a sort of super social organis-

ation, with rules that may be relaxed or changed for convenience. Her task is to construct an earthly paradise, in which God is seen alternately as a subject for speculation and the head of that social organisation, approving all she does. This good God surely cannot want man to deny himself anything or suffer in any way (though one only needs to glance through the Gospels to see whether that is true)—so man may conform his view of God and His will to the morality and views of the world in his own time.

And man's view of things is necessarily small—as small as he is. Those who hold an extreme form of the second view seem to think that they are too big to need such props as belief in the literal truth of the Resurrection, of the divinity of Christ, of His true presence in the consecrated Host. In reality they are too small, as men who refuse the guidance and standards of God, to admit that there is something bigger than themselves; things that are so big that they can neither comprehend nor explain, nor even fully express them: things so big that they can only be accepted in adoring silence: "*tibi se cor meum totum sub-jicit quia, te contemplan, totum deficit*". It is that admission that makes a man truly great; the admission that has always made the Catholic Church truly great. She may claim supremacy in this world, but that is only because she alone realizes her total deficiency and impotence apart from God.

### *Heresy and Smallness*

It is strange that all heresies, from Gnosticism and Manichaeism down to Lutherism and Christian Science, have only succeeded in making the thing smaller; nothing can make the Catholic Church greater—or *be* greater—than she is: for she is already Catholic. And can it be denied that this new viewpoint is also succeeding in making the thing smaller? Unwillingness to accept the truly great things of God, the stress on the local, not the universal, Church, the limiting vernacular (limited not only to one country but, in English at least, to one particular—and rare—mode of expression), the blurring of once clear boundaries, of thought, of truth . . . need one say more?

## The Timeless Church

A thing with no definition can have no existence; if the Catholic Church exists, she must have a definition, and it is difficult to see how that can genuinely include both the above contradictory viewpoints. One side or the other must capitulate, or define itself out of the Church. The onus is upon those with the new viewpoint to prove either that the two views are really the same, or that theirs is the correct one. If the Church is to be equally appropriate to all centuries and yet remain one, then clearly the view that is timeless must be right. If it is only now that the Church and her relationship with God and His Creation have been understood, and this new understanding expressed in the new liturgy (which, through its ambiguity and flexibility, can be seen as expressing either viewpoint, though not both at once) — *lex orandi, lex credendi* — let them have the courage to say so: not “it was all right for its time but in our time must be understood differently” (some of the things they seem to want to change have been “all right” since the time of the Apostles, and others at least from the time of the Church Fathers—scarcely, I think, one uniform period); but “until now it was *wrong*”. That is what they are implying; let them say it openly. The Holy Father has not said so; nor will he say so; because he knows it is not so. The Papacy, founded by our Blessed Lord Himself, is as timeless as the Church. If the Catholic Church is the one Church that follows Christ’s Vicar on earth, it will not be those with the first viewpoint who find themselves defined out of that Church.

It is, I believe and hope, though with little encouragement from my elders (well, *spes quae videtur non est spes*), that first viewpoint that will prevail and endure; timeless, eternally young, eternally new, like the liturgy that once accompanied it, and that so many of us still love; how could a young person see as irrelevant and inapplicable to him and to his age a liturgy that begins:

*“Introibo ad altare Dei, ad Deum qui laetificat juventutem meam”?*



**In this his third article—one of a series based on a lecture given before the German Branch of the International Federation, *Una Voce*—the Priest-Professor of Canon Law at the University of Mainz considers the new post-conciliar Establishment within the Church and the havoc its progressive members are working with us all.**

# Where do We Stand?

## 3: THE NEW ESTABLISHMENT

REV. DR. GEORG MAY

**W**ITHIN the past fifteen years a significant change has taken place in the government of the Church. Since the Second Vatican Council the Church has been governed to a large extent by theologians. As advisors of bishops and as members of commissions, they wield an expanded influence. Through the support that they find in the mass media their pronouncements are given the widest dissemination. We are confronted today with the fact that alleged experts determine what the state of theological science is, or should be, that bishops and priests of their persuasion have to comply with. Indeed, this really happens to a large extent. It is no exaggeration to say that the subordinate teaching office of the theologians has taken its place *along-side* the teaching office of the bishops. This phenomenon produces fatal consequences. For the theology that came to power in this way is in large measure sick. It no longer accomplishes its task, which is to explain, fortify, rouse and deepen the Faith. But of all these the exact opposite has taken place. What in large measure has come to pass in recent years where Catholic theology is concerned is a belated "Enlightenment", which is to say that it has evolved from Rationalism and Naturalism. I am not merely speaking about one man, like Kung, whose name is on every tongue. A systematically undertaken investiga-

tion of the teaching and writings of those persons who bear the proud name of a "Professor of Catholic Theology" would come to a disturbing conclusion; it would find that a majority of our present-day theological teachers no longer give forth the teaching of the Church correctly; that, on the contrary, they twist it, deface it, and pervert it. In our universities and colleges, in the academies and Church newspapers, dozens of theologians hold forth who do not teach correctly in accordance with the mind of the Church. That such persons could obtain preponderant influences in the Church shows the sad shape things are in. The rule of the progressivists in theology is firmly established. In a few decades they will occupy the professorships, even if a turn occurs in the fortunes of the Church. The influence of the progressivists is just as dominant in the so-called Catholic publishing houses. It is today almost impossible to have a larger work published by a so-called Catholic publisher, which deviates from the progressivist slant.

### *The Deposing of God*

Anyone who thinks that the lack of accord in the Catholic Church is just a polarization inside one and the same creed has no sense of the real situation. What tears the Church apart today is faith and unbelief, faith and false belief, faith and superstition. The most serious accusation which must be made against the progressivist theology is that it has deposed God. Not God, but *it* determines what is to be believed and what is to be done. Not God revealed, as He is, but *it*, prescribes what He has to be. Not God ordered above man, but man ordered above God. Of this theology the saying of Feuerbach holds, that man has created God in his own image. This theology and the preaching that follows it have for many years routed or struck down everything that might be irksome or painful to the blasé, liberalistic, and libertine men of the present day. In order to hollow out the Catholic faith the progressivist theologians employ the category of "conditioned by the age". Earlier generations, they say, had unenlightened ideas, which unenlightened ideas have now been routed, thanks to the progress of the sciences. So, for example, they say that the notions of angels and devils

are "conditioned by the age"; men at a certain stage of evolution could not explain reality without the modern scientific advances. It can easily be seen how false this method is. Namely, one could just as well say that the concept of God in the Bible, in fact the concept of God in general, is conditioned by the age; men of other times could not explain the word without hypothesizing a God. Today, however, it is possible to get along without this unscientific auxiliary concept. It is obvious: he who makes the category of conditioning by the age a criterion for religious truth turns religion over to the spirit of the age. The Tuebingen theologian Haag asked, what sense is theological research supposed to have if the teaching of the Church remains unalterable? The answer to that is, a very deep sense. Theology has to identify this teaching, penetrate it thoughtfully, defend it against objections, prove its freedom from contradictions, and make it comprehensible to the faithful. Father Hermes answered Haag quite rightly, one could ask for nothing better: what sense is science still supposed to have if the facts and laws of nature are unalterable? Theological research, no more than science, has not the task of creating new facts, but rather of discovering and making understandable the given facts as far as possible by disclosing them. (*Der Fels*, 1979, p. 269.) Faced with established events and truths, there is no other possibility for the honest expert than to submit to them.

### *The Ideologization of Morality*

What holds for dogmatic theology holds true for moral theology too. Here also we must state facts: there is a startling collapse of sound teaching. More and more, what one's interests are determines thought and conduct, i.e., ideology takes the path of truth. One needs merely speak long enough about something trendy and fashionable; then, sooner or later, principles and norms will change. Almost nowhere in the Catholic Church of the postconciliar era is the awful seriousness of the Christian Gospel preached in its full compass. Almost everywhere the order of the day is to weaken it, suppress it, render it innocuous. Of the message of Salvation it says in the Gospel (Mark

10, 24): "The disciples were astonished at his words". Nobody is astonished by the preaching of the progressivist teachers and theologians today: it agrees with everything and acquiesces in everything, for the Spirit of the Lord has been driven out of it fundamentally. They create for themselves an ethic which allows everything one desires, and forbids only what one would not wish to do anyhow. The principal goal of progressivism is rest, convenience, enjoyment, the pleasant and easy life. The advocates of permissive theology and their patrons are not forgetting themselves in all this. They have decided to keep their pleasant life at almost any price. They intend to keep the friendship of the world, i.e., of the liberal establishment and of the libertinized masses, while they forgo a committed preaching of the fundamentals of Christ and Church. Thereby the progressivist exegesis and moral theology pervert the Christian message. It stands in fundamental opposition to Christianity, which does not consist in eating and drinking, comfort and rest, but battle and watchfulness, toil and trouble, triumph and resignation.

Of great bearing on the single person, but also on family and Church, is the establishment of a hedonistic sexual morality. We all know how disastrous it was that so-called moral theologians, religious teachers and confessors twisted and punched full of holes the moral law of God. They did this with the, in a certain respect, understandable approval of many of those concerned; however, they have done them no service thereby. Nobody needs to tell me how difficult the law of God is. In twenty-eight years of care of souls inside and outside the confessional one finds out how weak man is. But isn't that so with all God's laws? Do men fail less often to keep the commandments of being truthful, generous and unselfish, than in the obligation of sexual morality? The Sixth Commandment is no more to the taste of man than these. The standard must remain, even if we are guilty of transgressing it. For if the rule is lacking, the offense is no longer recognized as such, and the way to improvement is obliterated.

I consider one of the most dangerous aberrations of our time the attitude encouraged by progressivism, which is expressed in phrases like the following: "I want to get



something out of my youth, out of my marriage, out of my money, out of my life; I want to enjoy my youth, my marriage, my life; I have a right, I am entitled to it, I have a need, and I will achieve and satisfy it, come what may". This frame of mind leads to egoism and pleasure-seeking, it makes us inconsiderate and insensitive towards one another. This attitude causes shattering of marriages and drives families into misfortune. With this attitude no Christian life can be built, with this way of thinking no priestly or religious vocations grow. What we need is men who say: I want to serve *something*, a work, a man, a congregation, a religion, my God. What we need are men who selflessly and unselfconsciously lead their lives of duty, silence, and bearing of the cross, who forget their pretensions and give without expectation of reward, men who risk their life on earth for eternal life.

The libertinized "life-style" contradicts all Christian experience and knowledge of human nature. For we know that St. Paul was right when he wrote to the Corinthians: "We have this treasure in earthen vessels" (2nd Cor. 4, 7). The goods of the Faith and the values of religion are just as difficult to win as to preserve. Their lack of materiality, or of not being evident to the senses always carries with it the danger that man will turn away from them and turn to the palpable, material reality. It requires unceasing exertion to maintain the treasures of Christianity against the pressure of the "world". A Christian life is not led without strictness against one's self.

### *Lack of Originality*

Many progressivist theologians meet men "where they are", as one says nowadays. They win men who do not reflect, or for whom the true Christianity was always too difficult. They make a great impression on students, their writings circulate in religious houses, they attract to themselves many laymen who, partly with the best of intentions, take an active part in the Church. The progressivist theologians owe their influence and their effect of novelty mainly to bewilderment. With their theories they tear to pieces the content of the Faith, Church instruction and pious exercises. Their listeners take in this show with

astonishment, and partly with amusement. It is, of course, easy to be witty if one has respect for nothing. But the progressivist theology is anything but original. It is nothing else but the introduction of Protestant views into the Catholic Church. Almost all the assertions of the progressivist theologians are not the fruit of their own thought, but borrowings from Protestantism. At the same time, however, they make themselves out to be Catholic theologians. From this joining of incompatible attitudes arises the attraction they exercise on immature and irresolute persons. They are considered bold; in reality they are just unscientific. In the same way a great number of such professors lack the religious and scientific suppositions for their office. This view is false. Progressivist theology is not useless because it is scientific; rather, it is unserviceable because it is not scientific enough. Because it is not scientific it comes to conclusions opposed to the Faith, conclusions that do not follow the sure principles of scientific work. Their ideological prejudices and their insufficiently thought-out methods make the progressivist theologians miss the goal of their efforts: namely, to recognize the truth and present it clearly. These so-called learned men lack learning; science avoids such supposed scientists. Much that the progressivist theologians produce is nothing but learned-sounding nonsense, which makes an impression on uncritical minds.

### *The Fatal Operation*

The consequences of the work of the progressivist theologians are catastrophic. Their false assertions are taken up by a host of persons eager to repeat what they have heard. Preachers and catechism teachers, adult educators and lecturers of every category spread it abroad among the people, mis-educate them and alienate them from the true belief and from the Church. A church whose theology is sick cannot remain sound. The theological seats of the sickness strew abroad bacteria which always result in new infections. As a result of the incessant agitation of the progressivist theologians for more than fifteen years, false teaching and error have firmly entrenched themselves in the Church. There are areas today where Catholic truth

has been so suppressed as to be almost forgotten. I am thinking of the teachings concerning the virgin birth, the divinity of Our Lord, and the necessity of the Church for salvation. Now, after fifteen years, the Church no longer constitutes a unity of belief. Entirely incompatible opinions exist regarding the most fundamental truths. Indeed, the concept of truth as such has become questionable. Less and less often does the Church understand and profess itself to be the "pillar and foundation of truth". Under the aegis of an endless "dialogue", the discussion no longer revolves about the authority of established truth in the Church, but only around the *search* for truth. Peter R. Hofstaetter reflected the general impression that people have when he wrote, in the daily newspaper *Die Welt* (No. 272, Nov. 21, 1978): "In the last decade the Christian churches have more or less clearly given up the claim that they teach the one true faith".

Of course there are some persons who seem to have good intentions toward the Church, and who advise her that she should nevertheless adapt her teaching on faith and morals and her ordinances to the men of today, i.e., give up supposedly incomprehensible teachings and supposedly unobservable commandments and prohibitions, for only in that way will the Church meet men "where they are" and keep them in the Church. I ask those who so advise the Church: Why and to what end is the Church supposed to win and hold men if she is no longer the bearer of divine truth and divine commandments? The Church has the mandate and mission to gather men unto her maternal bosom only as long as she is God's herald and God's champion. The moment she surrenders what God has entrusted to her, her authority collapses. She becomes a human union, relegated to whoever happens to belong to her, no longer commanded by God. The so-called "meeting men where they are", i.e., the hearing of the message which God causes to be delivered throughout the entire Church, is certainly to be considered by the Church. She must attempt so to speak her word that men are moved by it, are caught by it, and become filled by it. But the Church cannot put this "meeting" above the truth. She cannot, in order to "meet" better, allow herself to

deduct something from the truth. This would be an apostasy of itself, and the association which won men in this fashion would be perhaps a refined, actively working religious union, but no longer the Church of Christ. God is not interested in "meeting" with just any kind of doctrine, but in the proclamation of the true Christian message. If the Church no longer "meets" with the truth, she doesn't need to "meet" at all. Everything depends on the truth. One can say in a correct sense that we are Catholic because the Catholic Church is the bearer of the truth.

The confusion inside the Church makes her increasingly incapable of having an outward effect. When the most contradictory orders and explanations are given on one and the same subject, then it is clear that none of them will be heeded. A Church with a sick theology can no longer preach the faith purely and unequivocally. No matter how favorable other circumstances may be, they are of no avail. A short time ago the Archbishop of Cologne called upon children to write to the television stations to ask them to broadcast programs which tell about Jesus. Let us suppose that the television stations were to honor this request and scheduled programs for children. Would religion gain anything thereby? Would the faith be strengthened? I fear that neither would be the case. If on such programs a so-called Catholic theologian reported, let us say, on the childhood of Jesus and said that Jesus was not born in Bethlehem at all, but that Bethlehem seen as the birth place of Jesus was merely a theological postulate, or if he said that wise men from the East never came to worship the Child in the manger, because the whole story of the childhood of Jesus was historically worthless: of what use to religion, to faith, is such a program going to be? The Faith is not built up thereby; it suffers damage. The faithful today question many undertakings of the contemporary Church, whether they can still contribute to them in good conscience. What kind of theology is taught, let us say, in the centers maintained by the Adveniat Fund in Latin America? Is the full and unabridged Catholic faith still preached with the offerings for the missions? What kind of doctrine on matrimony is presented in the so-called marriage seminars: is it Catholic or Protestant.



A Church with the sick theology of today can develop no real energy worth mentioning. She becomes a bureaucratic undertaking and a maintenance institute that scarcely attracts men, but which men leave only the more. Sects, youth cults of a new type march into the metaphysical empty spaces of the progressivistically estranged Church. The Pope himself came to feel the consequences of the assertions of confused theologians on his trips to South and North America. The opinion-gathering on the attitudes of Catholics toward questions of sexual ethics and matrimony, the conduct of many young people, and the picket signs with progressivist slogans ("Ordain women to the priesthood!") could provide him with a mild indication at least of what progressivist theology has wrought within the Church. A Dutch author said of the state of religious education in his country: "The youth are completely without religious instruction . . . in practice they speak about the Oriental religions, about 'liberation', about sexual instruction, about anything and everything, only not about Catholic teaching except to disparage it". (G. Woratsch, in *Workshop for Popular Liturgy and Catechesis*, October 1979). Is this description not also correct to a large extent for the situation in our country? There is no doubt about it: the Catholic Church is in a pre-revolutionary phase. The ground has been undermined by the progressivist theologians in such a way that an explosion will come whenever a halt is called to the present permissiveness in the teaching and life of the Church. A revolt is to be expected to an extent which cannot yet be estimated. Those who have allowed such conditions to come about must bear the blame for it.

### *The Inactivity of the Shepherds*

I have never seen a political party put up with members who challenge the sustaining principles of the party program. The Church is more than a party, but it is possible within the Church for theologians to oppose a private opinion to the official teaching and permissive conduct to the obligatory discipline. No state on earth would allow it to be taught in one school that two times two is four, and in another that two times two is five. But absurdities

of this sort in the area of the teaching of the Faith are indeed quite possible in the Catholic Church of the post-conciliar era. The statutes of the Federal Republic of Germany contain the statement: "Academic freedom does not release one from loyalty to the constitution". The state does not put up with enemies of the constitution in its higher schools. The Church would act otherwise. She believes that she can afford to support teachers of theology who undermine both the faith and the constitution of the Church. The Popes have explained again and again that there cannot be a contradictory multiplicity of teaching inside the Church, but she has not taken steps to remove the persons who cause these contradictions. The failure of the bishops is still more serious. For they have the primary responsibility for the purity of doctrine in their respective dioceses. The toleration and support of theologians who disseminate error and scandal force us to conclude that the bishops are no longer aware of the decisive meaning of the true faith and correct doctrine. Our Church today lacks the courage to undertake drastic surgery. A surgeon who does not amputate a gangrenous member from the body; a religious communion that lets false teachers and agitators do as they please commits an offence against its mission and fails its members.

The teaching office acts merely to place another opinion alongside that represented by the progressivist theologians. But these theologians do not cease by any means to present their views simply because of an official interpretation. On the contrary, they include the opinion by the teaching authority in their criticism, just as they did with the particular doctrine before it was defended. If the teaching office would exercise its function correctly, then it must do so in such a way that after its pronouncement the errant opinions are forced to disappear. We have just seen this show once again, how Church authority inculcates the Catholic Faith and a theologian plucks it to pieces. The Holy See has pulled itself together and explained Church teaching concerning the Last Things. The Congregation for the Doctrine of the Faith published a document on this matter. Immediately the Tuebingen theologian Herbert Haag went on about it, criticised it most thoroughly, and

denied flatly that it was binding. The Catholic Church is faced with the decision whether she wishes to remain a community of belief, or not. If yes, she must sooner or later restore unity in the preaching of the Faith, and silence the false teachers.

### *The Breakdown of Many Priests*

The destruction of faith, above all in the Divine Nature of Christ, transubstantiation and the priesthood, which has taken place in our Church in the last fifteen years, affected no one more than the Catholic priest. It pulled the rug out from under his feet. The result was a mental or physical breakdown of many priests. To those responsible in the Church, the numbers speak a language which must pierce them to the soul like a cry of a person in distress. Priests by the tens of thousands have given up their sacred calling. In the fifty years between 1914 and 1963, 810 priests applied for laicisation. In the year 1969, 3,039, in the year 1972 as many as 3,635 applications were sent in for return to the lay state. In the USA alone, between 1963 and 1973 all-told 7,137 priests sought laicisation. In Holland more than 1,700 priests fell away from their calling from 1965 to 1975. From 1960 to 1972 the number of ordinations dropped from 318 to 27. The situation in the religious orders is no better than it is with the priests. In the last fifteen years whole army corps of sisters and brothers have left the orders. In Holland alone, from 1961 to 1970, 4,300 religious left their orders. In the USA the number of nuns went from 180,000 to 135,000, and the number of brothers from 12,300 to 8,600, in the years 1965 to 1975.

### *The Attack on Celibacy*

The main reason for this loss, no doubt, is the shaking of the Faith. The progressivist movement pretended to want to ease the burden of the priest's calling; in fact it has destroyed his sense of worth and mission. In this connection it makes no difference that most priests who have themselves laicised want to marry or are already married; on the contrary, it confirms it. For when these priests prefer a wife to the priesthood, they announce pub-

licly that they place a reality of faith below real or supposed happiness of this world. The solemn oath to which celibacy compels the post-conciliar Church is embarrassing to her secret rulers, the progressivist theologians. It shows up only too clearly the general collapse and damage of the so-called reforms. Hence this thermometer, which indicates the postconciliar fever, must disappear. They want to do away with celibacy in order to hush up the fiasco of the Council and the barrenness of the postconciliar movement. Because the Conciliar Church is no longer capable of producing good, pious, and faithful priests, the institution which makes this lack obvious, celibacy, must be done away with. The uninterrupted agitation will have prepared the ground for this measure. Already the majority of those who have been baptized Catholics have no objection to the idea of married priests. They perceive instinctively that Christianity will be thereby cheapened still more, as has already happened otherwise in the postconciliar campaign. I do not know how things will develop; but one thing I know, that the overthrow of celibacy would be the final confirmation that post-conciliar Catholicism is in ruins. A church in which the spirit of sacrifice is dying out judges itself. The abolition of celibacy would cover up what is obvious in the Church now, namely that she lacks strength of belief and courage of renunciation. She would next reduce the lack of priests; however, she would not in the least produce priests stronger in the faith and more ready for sacrifice. For the abolition of celibacy would not remove what the lack of priests produces: uncertainty in faith and lack of the spirit of sacrifice.

### *The Absence of a Rising Generation of Priests*

Parallel to the falling-away of priests ran the catastrophic decline of the generation of young priests in the last fifteen years. The post-conciliar movement thereby shows that it is barren. It was no longer able to produce sufficient priests. We lack a generation of young priests today not because some exterior condition or stimulus was not provided, but because the basic requirements of the priesthood are not present: intact faith, thorough piety and determined will for sacrifice. That the spirit of the age is not



favorable *outside the priesthood*, is nothing new. But it gets very close to the cause; the atmosphere *inside the Church* is opposed to the priestly calling. For the most part, the lack of priests is talked up by the progressivist theologians and produced by the ill-advised so-called reforms. Protestantizing statements and protestantizing changes have created an atmosphere in which priestly vocations develop badly. As far as I can see the seminaries are almost without exception in a lamentable condition. If today a theologically, spiritually, and ascetically well-formed priest comes out of a German seminary, then he is the exception. The lack of priests cannot be alleviated by foolishness and trifles, but only by a basic change of course by the Church. Many refer to the Poles and their crowded seminaries. I fear that this picture is misleading. First of all, the priestly calling is very attractive because of the esteem which the priest enjoys among the people in Poland. Secondly, much of the traditional piety has still been preserved in Poland. But once the progressivist wave washes over that country, you will see the same conditions come about as in Spain, where in a few years the younger generation of priests has sunk catastrophically.

### *The Neglect of Care of Souls*

The care of souls has reached a lower level in the post-conciliar Church than it has since time immemorial, in spite of all the pastoral talk! It suffers from a fatal consumption of strength. One can only be amazed at which posts and with what business a considerable number of priests still occupy their time even today. The clergy are not lacking for positions which are provided with an office and a secretary. But priests abandon more and more the care of souls in the parish. An exact inventory would show that many thousands of priests in the Catholic Church of Germany are busy with something other than the care of souls. Even a considerable percentage of the parish priests apply a considerable part of their time to activities which have nothing to do with pastoral care. The many laymen who have been employed by the Church in the last fifteen years are used very little to the advantage of pastoral care. Most sit at a desk, answer the telephone, and send out

paper. Bureaucracy increases to an uncomfortable extent. In a certain German diocese ten years ago, fifty-three persons had their principal duties at the chancery; today there are 310.

The way of thinking of numerous persons who are considered to be in pastoral work is also bad. There are today many clergy and laity in the service of the Church who do not know at all what precisely that pastoral care demands, which really rises to the heights of its task. All too many think that the care of souls is taken care of by holding services, lectures, and conversational afternoons. Only in very rare cases does the conversion of men, the quest of souls, service to marriages and marriages-to-be, the rescue of the ruined, the return of those fallen away, the reconciliation of the separated, take the place that is its due in post-conciliar pastoral care. The Church has employed a horde of paid, to some extent highly paid, functionaries, a large number of whom possess neither deep convictions nor real enthusiasm, many of whom do not base what they do on Church doctrine, and some of whom cause great damage to religion. Only a trifling percentage of those employed by the Church bring to bear a commitment that deserves the proud name of apostolate. The main body of them are just doing a task or a job, no better than in a plant or an office, frequently even worse. Furthermore, some of the persons in the employ of the Church work against the Church. Spies and informers are even active in the Roman Curia, as we know most recently since the case of Kempf. The post-conciliar Church of Germany is not lacking for money, but for spirit she is not in need of employees but of apostles. These circumstances are fateful. An association with an ideal goal like the Church lives not by mediocrity. The Catholic Church needs heroes and saints in order to live. With good religious functionaries and harmless time-servers she is condemned to go under. "An idea whose believers no longer go to their death rejoicing in it is rotten and decayed". (Wilhelm Hoegner.) Let a real test come; then the building erected by progressivism will fall like a house of cards.

*(To be continued)*

The condemnation last year of Professor Hans Kung by the Sacred Congregation for the Doctrine of the Faith may have left many readers puzzled. It might well have seemed that Rome had interfered in a brawl between theologians over obscure points of theology and that "Average Catholic" would do better to turn his attention to something more serious. Also, it might seem that Fr. Kung was not treated fairly, when scores of reputable theologians rushed to put their signatures to documents supporting him and protesting about the "high-handed actions" of the Sacred Congregation. The Author is a Senior Lecturer at Aquinas College, Ballarat, Victoria, Australia. Acknowledgements to *The Catholic Leader* of Brisbane.

# Hans Kung and the Church

FRANK MOBBS

THINGS are not what they seem. The issues raised by Hans Kung's teachings are very serious for the Church. The fact is that the best-known Catholic theologian, until recently a fully accredited teacher of the Faith, has for the past 10 years been flatly contradicting the Church's teachings—and getting away with it. If this is so, one can scarcely be surprised that the Church has disowned him as a "Catholic" theologian and teacher. Governments withdraw an ambassador, who no longer represents their interests. Commercial firms announce that so-and-so is no longer a representative of the firm. But, is it true that Fr. Kung has been contradicting the Church's teachings? The charge that he has been so doing is a serious one and must be taken seriously.

In what follows, I hope to provide sufficient evidence to show that the charge is fully warranted. First, however, let

us be clear that the teachings in question are the solemn, dogmatic teachings of the Church. I should like to distinguish these from numerous other teachings one finds put forth by Popes, bishops, priests and in Catholic publications. An example of a common teaching is that Our Lady appeared in Lourdes. It may be true that she did so. But no Catholic is under obligation to believe that she did. The Church refuses to put her authority behind such teachings. To keep clear this distinction between kinds of teachings, let us call the solemn teachings "dogmas".

In what follows I shall list some of the Church's dogmas and number each one. Under it, I will add some authoritative material stating the Church's teaching.

Later, I shall give quotations from Fr. Kung's book, *Infallible? An Enquiry*. Each quotation will bear a number corresponding to the dogmas of the Church already listed.

From this, readers may make their own comparisons and draw their own conclusions.

### WHAT THE CHURCH SAYS

The Church teaches that:

*No. 1: The rule of faith, the overriding rule for deciding what a Christian must believe, is what the Magisterium (Pope and bishops) teaches:*

"The task of authentically interpreting the word of God whether written or handed on (example, whether in Scripture or in Tradition) has been entrusted exclusively to the living teaching office (Magisterium) whose authority is exercised in the name of Jesus Christ". (Vatican II, *Dogmatic Constitution on Divine Revelation*, Article 10.)

"But, when the Roman Pontiff or the body of bishops defines a judgment, they pronounce it in accord with revelation itself. All are obliged to maintain and be ruled by this revelation, which, as written or preserved by tradition, is transmitted in its entirety through the legitimate succession of bishops and especially through the care of the Roman Pontiff himself". (Vatican II, *Dogmatic Constitution on the Church*, Article 25.)

Here Vatican II is repeating what was already made clear by the Council of Trent (1546) and the First Vatican Council (1870).



The Council of Trent decreed that: "No one, relying on his own skill shall—in matters of faith and of morals pertaining to the edification of Christian doctrine—wresting the sacred Scripture to his own sense, presume to interpret the said sacred Scripture contrary to that sense which Holy Mother Church—whose it is to judge of the true sense and interpretation of the Holy Scripture—has held and does hold". (DS 1507.)

This is a deliberate reply to Luther's claim that the words of Scripture are decisive for Christian belief.

*No. 2: That bishops, and bishops alone, have taken the place of the apostles, and continue to share some of the functions of the apostles within the Church.*

"Therefore, this sacred Synod teaches that by divine institution bishops have succeeded to the place of the apostles as shepherds of the Church and that he who hears them hears Christ". (Vatican II, *Dogmatic Constitution on the Church*, Article 20.)

Again, Vatican II is repeating what the Councils of Trent and Vatican I had made clear. (DS 1768 and DS 3061.)

*No. 3: That the ordinary Magisterium (Popes and bishops when teaching dogmatically outside a Council) is infallible.*

Bishops are infallible "even when they are dispersed around the world, provided that while maintaining the bond of unity among themselves and with Peter's successor, and while teaching authentically on a matter on faith or morals, they concur in a single viewpoint which must be held conclusively". (Vatican II, *Dogmatic Constitution on the Church*, Article 25.)

*No. 4: That Ecumenical Councils are infallible when intending to teach dogmatically.*

"This authority (to teach infallibly) is even more clearly verified when, gathered together in an ecumenical council, they (bishops) are teachers and judges of faith and morals for the universal Church. Their definitions must then be adhered to with the submission of faith". (Vatican II, *Dogmatic Constitution on the Church*, Article 25.)

Vatican I had already said that "all those things are to be believed with divine and Catholic faith, which are con-

tained in the word of God written or handed down, and which the Church, either by a solemn judgment (as in an Ecumenical Council) or by her ordinary and universal Magisterium proposes for belief as divinely revealed". (Vatican I, *Dogmatic Constitution on the Catholic Faith*. DS 3011.)

*No. 5: That the Pope is infallible.*

Quotations might seem superfluous, for Vatican I solemnly proclaimed the dogma in 1870. Yet there are Catholics who think Vatican II abolished the doctrine! In fact Vatican II repeats it:

"This is the infallibility, which the Roman Pontiff as head of the college of bishops enjoys in virtue of his office when, as the supreme shepherd and teacher of all the faithful, who confirms his brethren in their faith (cf Lk 22:32), he proclaims by a definitive act some doctrine of faith or morals". (Vatican II, *Dogmatic Constitution on the Church*, Article 25.)

*No. 6: That Catholics may not disbelieve the dogmatic teaching of the Magisterium on the grounds that the teaching has not been demonstrated.*

"If anyone should say that the conditions of the faithful and of those who have not yet attained to the only true faith is on a par, so that Catholics may have just cause for doubting, with suspended assent, the faith which they have received under the Magisterium of the Church, until they have obtained a scientific demonstration of the credibility and truth of the faith: let him be anathema" (condemned). (Vatican I, *Dogmatic Constitution on the Catholic Faith*. DS 3036.)

*No. 7: That it is incompatible with the faith of the Church to give a sense to dogmas different from that given by the Magisterium.*

"If anyone shall assert it to be possible that, sometimes according to the progress of science, a sense is to be given to doctrines propounded by the Church different from that which the Church has understood and understands, let him be anathema". (Vatican I, *Dogmatic Constitution on the Catholic Faith*.) (DS 3043.)

## WHAT FR. KUNG SAYS

Well, has Fr. Kung been denying these dogmas of the Church? There can be no doubt about the answer. For the sake of simplicity let us focus on his book, *Infallible? An Enquiry*, published by Collins in 1971. In this book, Fr. Kung takes pains to argue that these seven fundamental Catholic doctrines are false. Fr. Kung is not making occasional remarks, showing his disagreement with very important Catholic doctrines. Rather, he is launching a sustained and methodical attack on them.

Here are Fr. Kung's exact words in reference to these dogmas:

*No. 1: Thus it is Holy Scripture that is the vital bind-norm for the Christian Church of all times, the norma normans of a Church tradition that must also be taken seriously as norma normata'.*

One might think that this could be construed as compatible with Catholic teaching. The context, however, shows that Fr. Kung is making the above statement in opposition to Vatican II's teaching that "the teaching office of the Pope and bishops is the ultimate self-sufficient authority on what revelation is" (Fr. Kung's words, page 62).

Again Fr. Kung says: "... no Church tradition should be accepted uncritically, but must be subjected to an examination in the light of the original Christian message". By "Christian message" Fr. Kung means "Scripture" (page 91).

Here, Fr. Kung takes his stand with Luther and the classical Protestant tradition.

*No. 2: "The whole case for episcopal infallibility is based on the assumption that the bishops are in a definite direct and exclusive way the successors of the apostles and that the latter claimed infallibility for themselves. This raises some historical questions" (pages 65-66).*

Fr. Kung goes on to argue in detail against the apostolic succession of bishops: "Similarly, it is impossible to show that the bishops are in any direct exclusive sense the successors of the apostles" (page 66).

He maintains the same view in *Why Priests?* (Fontana, 1972, page 33.)

No. 3: *"This is unequivocally the Roman doctrine of the infallibility of the Magisterium Ordinarium in all its continuity, coherence and firmness, though it does not necessarily follow that it is Catholic doctrine"* (pages 51-52).

"The attribution of infallibility to the college of bishops based on the traditional unhistorical theory of the bishops' direct and exclusive apostolic succession, stands exegetically, historically and theologically on feet of clay" (page 70).

No. 4: *"In fact, however, all the considerations that cause one to question the infallibility of papal propositions apply equally to the infallibility of propositions enunciated by any assembly of bishops. As we have seen, no assurance of infallibility to such an assembly is to be found anywhere in Scripture"* (page 166).

Contained in this statement is a reference to Fr. Kung's very peculiar notion regarding the truth of propositions. In any case, he is denying that Ecumenical Councils are infallible on the grounds that Scripture does not support such a view.

No. 5: *Quotation of Fr. Kung's denials of papal infallibility is, I would think, unnecessary. After all, his book is a prolonged attack on both the infallibility and the primacy of the Popes.*

Referring to the tradition within the Church of the primacy of papal teaching, Fr. Kung says that "no Church tradition should be accepted uncritically, but must be subjected to examination in the light of the original Christian message" (page 91, quoted above).

He then proceeds to produce arguments intended to show that there is no scriptural foundation for the tradition of papal infallibility.

No. 6: *Referring to Vatican I's Dogmatic Constitution, containing papal infallibility, Fr. Kung says: "But neither the chapters on primacy nor that on infallibility provide a justification of this far-reaching definition sufficient at any rate for the present state of theology. The theologians certainly cannot be satisfied with the juridical information that the decree is valid quite apart from its substantiation"* (page 88).



Fr. Kung then proceeds to point to what he judges weaknesses in the arguments for papal infallibility and these alleged weaknesses are offered as grounds for permitting Catholics to disbelieve the dogma.

In other words, Catholics are free to disbelieve a dogma (papal infallibility), because some theologians are dissatisfied with the arguments in favor of it.

*No. 7: Fr. Kung offers a lengthy proposal to substitute for the doctrine of the Magisterium's infallibility the doctrine of the Church's "indefectibility".*

This amounts to proposing that a new meaning be given to infallibility, a meaning differing from that provided by the Church's teachings:

"Infallibility, undeceivability, in this radical sense, therefore means that basically the Church remains in the truth that is unaffected by errors in detail" (page 149).

Is this kind of infallibility different from that contained in the teachings of Vatican I and Vatican II? Fr. Kung makes clear that it is very different:

"Our own conclusion is that if, as against the infallibility of the bishops or the Pope in particular, we lay emphasis on the infallibility or rather indefectibility or perpetuity of the Church in truth, all that we are really doing is returning to a good and ancient and fortunately never extinguished tradition" (page 152).

Here "infallibility" is given a sense "different from that which the Magisterium understands"—and with a vengeance!

A final point. If, all along, Professor Kung has been in agreement with the Church, then he is free to say so. Fr. Kung, in protesting that he has not been judged fairly, is like a man admitting that he has committed murder, but claiming that he is innocent because, as yet, he has not been tried.

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One cannot but smile at the ruses,  
By which they protect the abuses;  
If a thing is in use,  
It is not an 'abuse'!  
This abuse of 'abuses'  
amuses.

S.G.

**In this second article of his series on Ecumenism, Philip Trower outlines the history of the World Council of Churches and shows how the Neo-Modernists have succeeded in taking control of that Body—with disastrous effects.**

# Background to Ecumenism

## 2: MOVEMENT FOR CHRISTIAN UNITY IN MODERN TIMES

PHILIP TROWER

THE 19th century first saw Protestant missionaries active outside Europe on a large scale. There they found themselves competing not only with Catholic missionaries but with each other. No longer protected in their certainties by the surroundings of their native countries, the age-old question presented itself, to some at least, in a new way. Is my version of Christ's message really the only true one; is it at best only partially true? And then the thought: if we could agree as to what that message is, those we are preaching to (Chinese, Indians, Africans) would be more likely to believe it.

These questions and tendencies resulted in the World Missionary Conference in Edinburgh in 1919, which it could be said, without directly meaning to, launched the movement for Christian unity in its present form.

From it sprang two separate movements dedicated to bringing about Christian reunion: the Faith and Order Movement (started by the U.S. Episcopalian, Bishop Brent); and Life and Work (founded by the Swedish Lutheran, Archbishop Soderblom).

The two movements were represented by permanent committees with members from different Protestant churches which tried to stimulate interest in Christian reunion and, through the 1920's and 1930's and again after the

Second World War, organized a series of international inter-denominational conferences. Only a percentage of Protestant churches were seriously engaged to begin with, and some have always remained aloof.

Eventually approaches were made to the Orthodox and other Eastern churches, from whom the response was more sporadic and tentative.

### *Founding of the WCC*

In 1948 at Amsterdam, the Faith and Order and Life and Work movements were brought together to found the World Council of Churches, which it was hoped the Catholic and Eastern Churches would one day join. Permanent headquarters were fixed at Geneva, and General Assemblies are held in other cities from time to time. The World Council is not a Protestant superchurch (the member churches remain independent), but its tendency is towards assuming that status.

A third body born of the 1910 Edinburgh conference was the World Missionary Council. Its aim was to foster action among Protestant missionaries and spread distinctly Protestant beliefs, rather than to bring about reunion of all Christians. There was therefore some difficulty in bringing it into the World Council of Churches with its universal objective. But in 1961 it too was at last absorbed.

### *Begun with the Right Principle*

Going back to early days, we find discussion beginning with the right principle. Unity must mean first and foremost agreement about belief. That was what was being looked for; Christians who disagree about their beliefs are not really united.

As a background and aid to discussion, the well-known branch theory of the church was already at hand. It was not acceptable to everyone, but it steadily gained ground.

The branch theory implied that anyone adhering to it was surrendering his claim that his church and his alone was the one Church of Christ. All churches were broken off branches of the original Church of Christ; and the tree had no one trunk where belief had been preserved intact; unity was lost; all had to some degree gone astray in matters of belief.

Discussion, it was hoped, would first clear away misunderstanding and prejudice. Then, when these had been disposed of, and the sources of Revelation (in this case the Bible) re-examined in a spirit of friendliness, each church would see where it had made mistakes and the true content of Christ's message would be seen by all.

However, in spite of sincere effort, discussion did not have that result, principally because the central problem was not really tackled.

### *The Need to Pinpoint Revelation*

Ecumenism has essentially to do with Revelation. At the heart of anything deserving the name of Christianity is the belief that God has made a Revelation which can be certainly known. But in the search for agreement about it, the first question to be answered is not "What has God revealed; is such and such a belief really part of His message?," but "How has He revealed it and arranged for it to be handed on down the ages?" For until we know where Revelation in its fullness is to be found, and who if anybody has authority to settle disputes about it, we cannot know what its contents are. The ecumenical movement had stumbled on the need for a living source and centre of true belief, a teacher whose faith never fails. But there was general reluctance to face this fact. The importance attached to private judgment prevented it from being clearly seen. For the most part, discussion kept veering away from the fundamental question, "Where is Revelation to be found and who is its guardian?" and concentrating on the secondary question, "What does it consist of?" which by itself is incapable of solution.

How then was agreement about what God has revealed to be brought about?

Very quickly two schools of thought appeared. These reflected the separation of Protestants already apparent, which I have mentioned elsewhere, into two camps; historical Protestants and Protestant Modernists.

For the former, the historic Protestants, beliefs are all important. There is an absolutely trustworthy source of belief; the Bible alone; or the Bible supplemented by the early Councils and the consensus of Church Fathers. However desirable Christian unity may be, it is not to be



purchased by tampering with the Word of God. Reunion, therefore, is seen as something hard to achieve, to be approached with care, and—once misunderstandings have been removed—primarily dependent on God and prayer.

For Protestants of this kind, private judgment and interpretation of holy Scripture are not quite the absolute things which Catholics sometimes think they are. Within Protestantism, right from the start, the principle of private judgment has always lived in an uneasy relationship with a quite different idea.

This is the conviction that Christ's true believers, will, under the inspiration of the Holy Spirit, always understand Revelation in the same sense. There *is* an authority; the community moved by the Holy Spirit, or what the community has always believed under His inspiration; though mostly what is taken for the community's shared inspiration is in fact a reflection of the personal convictions of the community's founder. If someone differs from the community on a point of belief, that is a sign he is no longer moved by the Holy Spirit, and if he persists in his opinion he ceases in fact to belong to the community. Protestants of this kind were the most resistant to the branch theory of the church.

In the second group—the camp of Protestant Modernists—beliefs were coming to seem less and less important. Here private judgment did indeed reign supreme; or perhaps we should say free speculation, since there was no longer anything solid—the Bible being mostly myth—to apply private judgment to. Reunion was treated very much as a human enterprise, an exercise in diplomacy and negotiation.

To some extent the split between historic Protestantism and Protestant Modernism was reflected in the ecumenical movement's two original parts. The members of the Faith and Order movement were primarily concerned about doctrine; the members of Life and Work about practical activities and social problems, with belief, if thought necessary, having to give way to those more important requirements.

(The approaches made to Rome by Lord Halifax via Cardinal Mercier which resulted in the Malines conversa-

tions were a side issue. Halifax, as "high church" Episcopalian was not in the mainstream of Church of England and other Protestant thinking. Quite how he managed to deceive himself into believing that a large number of his fellow Englishmen shared his inclination towards Catholic doctrine and practice is hard to understand — though in fairness one must recall that Newman before his conversion was under a similar illusion. Halifax also unfortunately, though unintentionally, misled many of the continental Catholics he was talking to, leaving a false impression that persisted right up to and through the Council.)

### *Modernists Take Control*

Between 1900 and 1960 the two conflicting approaches I have described determined the course of ecumenical discussions.

But as the century wore on and agreement still seemed as far away as ever, the drive for unity tended to come more and more from men of Modernist or partially Modernist outlook with historic Protestants putting on the brakes.

Various expedients for reaching unity of belief were tried, which Catholics have since become familiar with.

Trading beliefs was one of these expedients. "You give up your fundamentalist ideas about biblical inspiration and we won't insist on episcopal ordination".

Another was to try and establish a common denominator of belief. "Let us find out what beliefs we hold in common. We can then conclude that these are the essence of Christianity—or the part that really matters". What happens at the end of this path appeared a short time ago when a group of top English Protestant theologians found they could only agree about two things: "the liklihood of God's existence and reverence for the person of Jesus Christ".

These methods were mostly resisted by serious Protestants who were not prepared to see revealed truth treated in this, as it appeared to them, frivolous manner.

It was because of the Modernist tendency to seek for compromise rather than genuine agreement that some Protestant bodies held aloof from the movement altogether.

For the same reasons, the attitude of Eastern Christians, even when taking part in the movement, has always been marked by considerable reserve. The ecumenical movement strengthened them against Rome, sadly seen as a threat, but otherwise could be seen as full of risks to faith.

The solution eventually favored by Protestant Modernists was to abandon the attempt to reach agreement about beliefs. As far as beliefs were concerned Christians should believe what they liked. The unifying principle in the Church should be joint action, joint worship, and love of men. This was not explicitly stated, but it more and more became the accepted view.

### *Internal Disunity*

To a great extent these Modernist or semi-Modernist church leaders were merely conforming their theories to the practice of their flocks. Believing as one liked was already well established in the more "liberalized" churches. Disunity was no longer just between church and church, but between sheep and sheep within the same fold. Where this internal disintegration of community belief exists, it is now the greatest single obstacle to prospects of corporate reunion. The shepherd can only carry with him the minority who happen to think more or less as he does on every point.

This is also perhaps the place to note that the continuing failure of the Protestant churches and communities to reach agreement had nothing to do with "Roman intransigence". The Catholic Church was not a party to the discussions I have been describing. Theoretically there was nothing to prevent Protestants uniting; yet, with all they had in common, they found it impossible.

We can see then that, looked at as a whole, the movement for Christian unity had two aspects. On the one hand we are plainly witnessing something inspired by God. But along the way tendencies start appearing which very plainly do not come from God:

That the yearning and search for reunion began first among our separated Protestant brethren is, I think, readily understandable. We can see it, under God, as a reversal of the trend towards ever increasing fragmentation set in

motion at the Reformation by private interpretation of holy Scripture. One can also, I think, see that it was a necessary preliminary to eventual contacts with the Catholic Church.

A parallel impulse at work in Catholic hearts, when truly from God, expresses itself rather differently. Since for Catholics unity is already possessed, the inspiration takes the form not of a search for something lost, but of an opening of the heart.

### *The Catholic Church Moved Cautiously*

Up to the accession of Pope John, the Church watched the movement grow, but publicly and officially took no part.

However, certain unofficial contacts and private initiatives were allowed. Probably the most valuable of these was the movement of prayer for Christian unity, centered on the week in January each year (the unity octave) between the feast of Sts. Peter and Paul. This had been started by the American Episcopalian who eventually became a Catholic, Fr. Wattson. It was then approved by St. Pius X, and later was taken up and extended by the Abbe Couturier. Another example of a Catholic initiative was the foundation in 1947 by the Jesuit Fr. Charles Boyer, this time with the approval of Pius XII, of Unitas, a centre for ecumenical work in Rome.

If the Church was cautious, her motives were neither pride, indifference nor ill-will. Individual Catholics, including churchmen, may have been guilty of these sins—possibly often were—but that is another matter. The Church, being what she claims to be, had a much more difficult course to steer. Until a strong desire for reunion showed itself among the separated Christians, public approaches by the Church were likely to be misunderstood as uncertainty about her own mission. She also had to consider the faith of her children.

However Pope John, as we know, decided that by 1958 a new policy had become possible. He must have judged that the Church could make a response without being misunderstood; or that the risk was justified by the good aimed at. He too, no doubt, had taken into account the



on-coming religious ice-age. In the conditions of the past with nations and cultures cut off from each other and most Christians living in mainly Christian societies, Christian differences and Christian bad behaviour, though always to be deplored, were not so damaging. But those conditions have gone. Now it is as though the entire Christian family were living on the set of a television studio with the whole world looking in. Family quarrels are no longer a family affair. For the honor of God and the spread of His Kingdom, we must do better. He also perhaps believed that Christians needed to draw together for shelter and protection in the ice-age to come, with its prospects of vast, threatening atheist mammoth herds, and freezing atheist spiritual blasts.

The Second World War had also had an important influence on Catholic ecumenical thinking. In Germany and Holland above all, it led to a great increase in the number of Catholics interested in and sympathetic towards Protestantism. This was the result of the political divisions brought about by war and the events leading up to it; they have profoundly affected all continental Catholicism. Catholics who found themselves in alliance with Protestants against the Nazi government, an opposition which was usually religious as well as political and often included work in the underground or imprisonment together, came to admire the religious outlook, as well as political convictions, of their allies and fellow sufferers, and to feel estranged from their fellow Catholics who had taken a different or less definite political stand.

A proportion of these latter, who had not taken such a stand, were also affected. Why hadn't they taken that stand? In the post-war mood of guilt and repentance for the horrors of the Hitler era, those who had actively resisted him, appeared as the real Christians united by something higher and better than the mere profession of identical doctrines—truly Christian action. Surely that was what mattered? Surely here was the essence of the Church?

The situation and mood were not unlike those prevailing immediately after the great persecution of the third century. Then too, those who had stood out, the confessors,

were naturally the heroes of the hour, whom the weak and sinful who had given way, the lapsed, looked on with awe. Then too some of the confessors came to regard themselves as forming a Church above and apart from the Catholic Hierarchy (whose members had not always shown the same courage) and having the right, because of their heroism, to be its leaders. The difference of course is that in the 20th century conflict, the issues were mixed, and political first and foremost; as a consequence of which "being on the side of democracy"—even with the Soviet Union putting itself forward as one of democracy's principal champions—was made an essential part of being on the side of Christ.

*(To be continued)*

### **THE ROSARY GARDENS**

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**In this article, Father Crane takes up Dr. Runcie's criticism of the British Government late last year for its failure to give a moral lead to the world on the implementation of the Brandt Report. He sees Dr. Runcie's criticism as beside the real point; which is the neglect of the qualitative factor in aid-giving and its concentration on mere quantity.**

## CURRENT COMMENT

# Notes on Development

## THE EDITOR

LATE last November, in a Seminar sponsored by a Church of England General Synod Committee, the Archbishop of Canterbury, Dr. Runcie, criticized the British Government for its failure to give a moral lead to the world on the implementation of the Brandt Report. The Report, as readers will recollect, urged increasing development and assistance from the developed to the underdeveloped world. According to the Archbishop, the Report, though open to criticism in detail, had got the essential direction right in its call, presumably, for increased development aid from the rich countries to the poor.

### *Quantity, Quality and Self-Reliance*

I confess that I am in no way sure that the framers of the Brandt Report or Dr. Runcie, in their advocacy of increased assistance from (developed) North to (underdeveloped) South; have put their fingers on the real need of what is called the Third World as it is at present. They would appear to envisage that need primarily and essentially, if not solely, in terms of quantitative lack of resources; the remedy, therefore, is to increase the quantity. Here I disagree. I see the present trouble that faces the developing countries primarily in terms of a massive misapplication of the quantity of resources already applied or in process of being applied to them by way of aid: the

remedy, therefore, is not to increase the *quantity* of resources distributed, but to improve the *quality* of their current distribution. The need, therefore, is not for increased quantity, but for the direction of overseas aid (government and otherwise) to the points best calculated to enable its application to assist the poorest in the Third World to set their lives at a level that accords with their dignity as human beings; to *be* the persons God wants them to be; not merely to *have*, but to have only in order to be; to build their own lives, then, on a basis of self-reliance and increasingly measured responsibility. And self-reliance has been as well defined as anywhere I know by the present Coadjutor Bishop of Strasbourg, the Right Reverend Roger Heckel, S.J., one-time Secretary of the Pontifical Commission for Justice and Peace. He writes:

"It is through voluntary and reasoned action that a people becomes aware of its own law of development and implements it as a vital capacity of power. Self-reliance would therefore be an eternal vital principle which manifests its presence under the guise of power. It is the ever-increasing capacity of a people to assume its past, decide upon its future, and, on the level of equality, contribute to the shaping of human kind and the universe of which it is a part".

The picture, etched out so briefly above, makes sense, I think. It is what I would call qualitative development, to be undertaken by the poor of the Third World themselves, assisted, where necessary, by those from the developed world who see it as their task to encourage and to serve; never to impose; who listen before they speak; and who share a passionate belief in the dignity of every man and his right, in consequence and on a basis of increasing self-reliance, to work his way into the minimum necessary to a life that accords with his dignity as a human being. Those who serve the cause of development overseas must want those they serve to have more only in order to *be* more (of a true human being): they will see no point in anyone having more as an end in itself, but only as a means to the flowering of personality. Men for whom sanitation is not civilisation, for whom plumbing is not all, these are the only ones fit to assist third-worlders in what must be necessarily a slow process, certain to be ruined



by the kind of scrambled hurrying at present defacing so much of the Third World in the name of what is so wrongly called development.

### *Values and Development*

Values, in other words, are essential to true development; values that revere personality, that see, as the true objective of assistance given by way of investment as well as aid, the slow and steady attainment by the poorest of the Third World's poor—on the basis of their own self-reliant efforts—of the minimum living conditions that accord with their God-given dignity as human beings. These values are essential to the whole process of aid- and assistance-giving. They constitute the qualitative factor that must be inserted into this process if the Third World is ever to recover from the mess into which it has been driven by what adds up to a purely materialistic concentration on the quantitative alone in the whole development operation. The need today is for men and women, *actively* in possession of these values, which stem direct from the Christian heritage, to be at the points of allotment and application of resources transferred from the West for the development of the underdeveloped world. Neither am I forgetting that the personnel in question must be drawn from the receiving countries as well as those which give. Co-operation between the two, with aid at the service of the dignity of the poorest as their joint aim, is essential within this context.

### *The Poor Become Poorer*

This is the qualitative factor, rooted in values, flowering from them and forgotten so far in most aid programmes with utterly disastrous results. Indeed, it might not be too much to say that, generally speaking, the effect of the vast amount of merely quantitative giving and investment that has marked the West's aid programmes for the past twenty years has been the reverse of what so many hoped for: generally speaking, the poor have become poorer in the Third World, driven down to the level of landless labourers in the countryside, not through any lack of investment from the West, but *because* of its merely quantitative application. And those that have managed to get away from the imposed

degradation of the rural areas have become no more than a piled-up proletariat, packed into the shanty towns on the fringes of the new cities, fodder for the new industrialism whose masters are more than happy to have such a flood of cheap labour at their disposal. I am sure Dr. Runcie does not want this. I wonder if he knows what is going on. Does he recognise the degradation that is increasingly widespread throughout the African Continent as one main result of the kind of advocacy that sees aid, or appears to see aid, in terms of quantitative assistance alone? Does Edward Heath, or those who worked with him on the Brandt Report realise what is happening? I wonder. Where do they go when they go to Africa anyway? You won't see these things through the windows of the New Stanley in Nairobi, the Lake Vic. at Entebbe, Meikles in Salisbury or Holiday Inn at Jan Smuts Airport in Pretoria. To understand you have to go out and see. I wonder if they ever really do.

*"The Last, the Least, the Lowest and the Lost"*

Not long ago, Toshiro Shinszku, a Japanese journalist who specialises in South-East-Asian affairs summed up the situation as applied to those whom Mahatma Gandhi called "the last, the least, the lowest and the lost" of the earth. These are to be found packed into four nations (to three of which I have been)—India, Bangladesh, Indonesia and Pakistan. "These wretched of the earth", writes Shinszku, "have rarely stepped beyond their own villages, those who have are sucked into shanty towns". He proceeds to elaborate on this point and I will quote him at some length. His concentration is on South-East Asia. What he says applies *pari passu* to Africa and South America where, for example, Brazil's so-called "economic miracle" has been won at the price of a foreign debt, recognized as insupportable; but, far more dreadfully, a degradation that has brought near-despair to the poor. Here is the story as told by Shinszku, as applied to South-East Asia:

"More than at any time since the word came into fashion after the Second World War, "development" has proved unable to cope with increasing poverty throughout the world. The First and Second Development decades—with their share of well-worn strategies

—ended with higher economic growth rates in some countries, but they caused as many problems as they solved. The recent special session of the UN General Assembly launched the Third Development Decade, which will certainly be marked by acrimonious negotiations for the next few years. But will anything be done ?

“While world food production and per capita income in developing countries has risen by 50 per cent since 1960, there has not been any visible improvement in the standard of living of the rural masses in most developing countries. Goods have gone to those who already had more to begin with, and without the difficult political changes, possibly upheavals, necessary to level the unequal social structures in rural Asia, money poured into development will continue to flow into the rich farmers’ coffers.

“South Asia is an area which has almost become synonymous with poverty. After nearly three decades of land reform and improved farming practices, India, Pakistan, Bangladesh and Sri Lanka produced the largest food-grain crop on record last year.

“The South Asian dilemma is well known, but solutions remain evasive. Though land reform has helped to reduce the top layer of parasitic absentee landlordism, there has been a strengthening of the upper strata in the countryside itself and a corresponding worsening in the livelihood of share-croppers and landless farm labourers. Modern technology imposed on an outmoded agrarian structure has had little regard for social and political imperatives.

“The result has been an increase in poverty and unemployment despite impressive gains in production. In India about 50m. people suffer from “irregular unemployment”.

“Far from leading to an increase in employment opportunities, mechanization of agriculture increased landlessness. The number of landless workers in India jumped from 32m. in 1961 to about 75m. last year. In Sri Lanka, inequalities have also widened despite rising incomes. Bangladesh saw some improvement during the

1860's, but in recent years the incidence of poverty has increased to staggering levels. Pakistan has suffered a similar fate.

"Growing impoverishment of South Asia's rural masses cannot be attributed solely to causes like economic decline or stagnation, because it has taken place generally amidst rising average income. But where average incomes rose, the poor continued to become poorer and the rich richer.

"Labour displaced in farming as a result of modernization is supposed to be absorbed by the non-farm rural sector. Experience, however, has shown otherwise . . . .

"Agrarian change, rural development and resolution of the basic conflict in the countryside will not come through stepped-up external aid, or through any non-political approach . . . .

"To some extent, the expansion of the rural landless is a blessing both for industry and agri-business. Regardless of whether they stay in the villages or flock to the towns the landless labourers are a virtual reserve army of the unemployed. Minimum wage legislation can be easily circumvented because any wage will find workers. Just as the enclosure movement in Europe started the migration to industrial cities and provided labour for the Industrial Revolution, South-East Asia's landless workers are a ready source of cheap labour for plantations, commercial farms and industries". (*Guardian* 19/11/80).

### *Technology Alone is No Solution*

What comes straight out of this analysis which belongs not only to Toshiro Shinszku, but to an increasing number of others of like mind is the point already made in this article; viz., that the quantitative factor left to itself as the sole criterion of development and divorced from that which is qualitative because set within Christian values, is not merely incapable of setting development at the service of dignity, but liable, in all likelihood, to work actively against the attainment by the poorest of those living conditions which are essential to its support; in other words,



to degrade it still further. The mere application of technology to the Third World, backed by investment in the service of profit-making alone or aid in the interests of ideological supremacy and without regard for Christian values, leaves the poor of the Third World at the side of the road like so much garbage, unwanted in their degradation, except as fodder for the new machines in the service of new industries whose primary business is profit and power for their masters. This is the fate of the poor; and those in the West who do the investing, along with the new black and brown elites who serve their purposes in the Third World, who assist their purposes in return for rich salaries and serve as a front for their plundering, are content that it should be so. The rake-off is there for them and, with it, they are satisfied; the degraded dignity of the poorest of the compatriots of these latter is nowhere in their minds. One of the saddest things to observe in Africa today, of which I have personal experience, and other parts of the Third World which I know, is the heartlessness of these indigenous elites in the face of prevailing poverty, created to no small extent by the exploitation of the multinationals which they serve and their own overweening desire for riches at no matter what cost to the poorest of their countrymen.

### *Begin With Our Own Back-Yard*

Where, then, do we go from here? For a start, I suggest that we make a beginning with our own back-yard; by which I mean, take a look at the effort in aid of development made by the Catholic Church as a whole. This does not mean a retreat from the wider problem. On the contrary, it stems from the belief that the best way to get to grips with the wider problem of aid and assistance in general is to apply the right methods—correct any imbalance there may be—in the effort in aid of the developing world made by the Catholic Church as a whole. This effort is of sufficient magnitude to serve as a pilot scheme which—set on the right lines under the impulse of the qualitative factor—would attract and influence those in charge of aid efforts on an even more massive scale. Naturally enough, I am thinking of governmental and UN bodies at this point.

### *Need for the Dedicated Not Recognised*

Few, I think, will deny that the effort of the Catholic Church in the field of aid and development is already vast; and only the superficially-minded will see it as something of recent birth. Certainly it has assumed a different form during the years since the Second World War, but it has always been there during what might be thought of as the missionary effort — as it used to be called — of the past hundred to two hundred years. Be that as it may and concentrating on the present, without in any way belittling the effort of the past and with no doubt whatsoever as to the generosity that has lain behind it, would it not be true to say that the post-war effort of the Church has, in its own way, been too quantitative; concentrating too much and rather too thoughtlessly on material projects as such, however good they might be, and with far too little concentration on the kind of dedicated personnel—particularly in the aid-receiving countries themselves—who are so essential to the true success of any project; without whom, in fact, no people or group of people can build themselves up on a basis of self-reliance. Projects will die without dedicated personnel and the poorest will remain without the means of attaining a living suited to their dignity unless inspired by the courage of the dedicated, selfless few who will show them the way. Where are they, the young lay men and women of the Third World who will give themselves to this task; and their brothers and sisters in the West who will come to join them in it? I am sure they are there. The question lies elsewhere. It is this, Does the Church know that they are there; and further, Does she recognise that she needs them? I think that the answer to both questions is in the negative where the representatives of the Church are concerned. Only in terms of this double negative can I explain what appears as the almost total absence of resources required for the adequate formation and training of a lay elite for the task of true development. Still less do I discern any realization on the part of the Church's representatives of the need to instil into those engaged in this task the persevering dedication that will take them through long periods of loneliness and frustration. Without this, the technical know-how that may well be theirs will be employed in vain. I have observed some-

thing of this attempted formation in one place and another. I have been saddened to see so much of it made to rest on a purely secularist and technical base, without the need for the supernatural and the strength that can come only from the spiritual, ever apparently being recognised. The effort, in so many cases, rests on naturalistic grounds; and this seems to go not only for lay personnel, but for priests as well. This is building on sand. Technique and know-how of themselves leave only a wasteland in their wake. This is not development. All it adds up to is the threshold of Hell on earth.

### *The Need for Grace*

In the light of what has just been said, it cannot be sufficiently emphasised that the whole process of true development, by which I mean self-reliant effort at local level in aid of the dignity of the poorest, is inseparable from the inflow of Grace, particularly within those who animate it. Their dedication is the key to the success of the whole and what this entails is their recognition of the reality of Christ in their lives; their Brother with whom they share New Life and for whose sake they give themselves to those about them and with whom they work. So doing, they participate in the work of true evangelization, which is set at the service of Salvation. And Salvation, as I have said before in these pages, is not a happening at the end of a human life, but a process that begins at Baptism and finds culmination at death, which is not the end of everything, but the beginning of all that is to come. For it is as human beings that we are meant to work our way through life to find, at the end of it, eventual and lasting union with God, and how can we do that except that we live within conditions that do not crush our humanity, but encourage it to flower at the level that dignity demands?

### *True Development is of the Person*

The whole case for development is here; development of the person through his service of God in which alone he finds true freedom and, with it, fulfilment, not as an end in itself; but, essentially, as a by-product of that service. On this reckoning, the ideology of Right or Left that

discounts personality in favour of an imposed system which it bids men serve—evaluating them only in terms of their ability to serve it—has no place in development. To be true its object can only be the good of the human being, possessed of dignity because made by God in His image; on that score alone entitled to conditions that serve it; rightfully claiming, in consequence, aid in the promotion of those conditions.

The crying need of today, then, is for the dedicated animator in the developed and developing countries alike; the men and women who will set themselves for Christ's sake to heed the cry of the poorest for a life that squares with their dignity as human beings. I am sure they are there. I am equally sure of one other thing. If they are there and the Church makes no effort to find and encourage them, then the cause of true development is lost and the poor of the Third World will be handed over, through her neglect, to eventual proletarianization at the hands of the twin ugly sisters of our time — multinational, monopoly capitalism on the one hand; on the other totalitarian, state capitalism in any of its several repellent forms. Neither has the good of the Third World, still less that of the poorest of that World's people in its heart. All they seek is themselves. All they represent is neo-colonialism at its worst. None know this better than the real people—not the well-dressed black and brown sycophants who serve these systems—in the Third World. This is why they look to the Church to help them to make something of themselves as human beings, to bring them the means of a livelihood that accords with their dignity. The opportunity is there. It needs to be taken without delay. The resources are there. All we need is the will, under God, to make good use of them. The future will show whether we have it or not; and the future is not all that far away.

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When Christianity comes  
to terms with the world . . .  
it will be the end of Christianity.

—G. K. Chesterton.



# Book Reviews

## NAILING A LIE

**Pius XII: Greatness Dishonoured** by Rev. Michael O'Carroll, C.S.Sp., Laetare Press, Blackrock, Co. Dublin, Republic of Ireland; pp. 240; (Irish) £7.50.

"We share in the grief of humanity at the passing away of His Holiness Pope Pius XII. In a generation afflicted by wars and discords, he upheld the highest ideals of peace and compassion. When fearful martyrdom came to our people in the decade of Nazi terror, the voice of the Pope was raised for the victims. The life of our times was enriched by a voice speaking out on the great moral truths above the tumult of daily conflict. We mourn a great servant of peace". The words are those of Golda Meier, Israel's Prime Minister, embodied in a cablegram sent to the Vatican on the occasion of the death of Pope Pius XII. The sentiments were not only hers as representative of the Jewish people of the State of Israel. They were shared on the same sad occasion in notable tributes by President Ben-Zevi of Israel, Dr. Nahum Goldmann, President of the World Jewish Congress and the World Zionist Organization and by many Rabbis, including Dr. Israel Goldstein of New York. These knew the debt of their fellow Jews to this great Pope, who had laboured without ceasing to save as many of them as he could from Hitler's evil clutches. In 1945, Moshe Sharrett, Israel's first Foreign Minister, second Prime Minister, met Pius XII and said later: "I told him that my first duty was to thank him, and through him, the Catholic Church, on behalf of the Jewish public, for all they had done in various countries to rescue Jews, to save children and Jews in general". In that same year, the World Jewish Congress made a gift of 2,000,000 lire to the Vatican on the same account.

In the words of the Author of this excellent, most timely and well-documented study:

"There is no space to print here the many messages sent to Pope XII by Jewish individuals and groups, by representative bodies; many wished to see him and express their thanks personally. This kind of tribute continued up to and after the Pope's death. Thus the

Israel Symphony Orchestra, on tour of Europe, went to the Vatican and gave a special performance of Beethoven's ninth symphony in honour of the Pope. Golda Meier spoke words of praise at the United Nations after the Pope's death. So did many other prominent Jews, including Elio Toaf, Chief Rabbi of Rome. His predecessor, Israel Zolli, had made the highest gesture of all. He had become a Catholic and taken Pius XII's baptismal name, Eugenio. He died on March 2nd, 1956, the seventeenth anniversary of the papal election of Eugenio Pacelli".

The Jews had reason for their gratitude, so movingly expressed. According to Pinchas Lapide, a senior Israeli government servant with access to Yad Vashem archives, the papal relief and rescue programme saved 860,000 Jewish lives, more than all other agencies together, governmental or international. What, then of the thesis of Rolf Hochhuth in his play *Der Stellvertreter*—and so eagerly adopted by contemporary popularizers—that Pius XII, by failing to protest publicly to Hitler, was responsible ultimately for the deaths of countless thousands of Jews? It is totally untrue, known to be such by the Jewish leaders of the time, incapable of withstanding the mass of evidence to the contrary, so ably presented in necessarily compressed form, by Father Michael O'Carroll in this splendid study. He notes, at the end of the fifty pages of his book devoted to Pope Pius XII's efforts on behalf of the stricken Jews, that the Pope's striving in their regard will be taken to the end of 1945 in a further volume of the Vatican's, *Actes et Documents* which "will show the closest collaboration between the Holy See and Catholic authorities on the one hand and the Jewish representative bodies on the other".

Two conclusions follow :

"In the light of these final detailed revelations of Catholic charity to the Jews inspired and sustained by Pius XII, two conclusions follow : the criticism of the Pope is, to borrow Fr. Graham's Phrase, 'a fabricated scandal'; Pius XII is the greatest benefactor of the Jewish race in modern times." (Fr. Robert A. Graham, S.J. is a joint editor of Vatican War Documents and a specialist in the period dealt with by Father O'Carroll in this book.—Editor, *Christian Order*).

"A fabricated scandal". The phrase is apt. A great deal of mud has been thrown by very little men at the memory of a very great Pope. As is always the case, much of it has stuck and continues to stick, not only with regard to the fate of the Jews at Hitler's unlovely hands; but of those others who suffered so terribly at the same time—the Poles and many German Catholics themselves; later, those victimized by the Cold War.

This book is worth its price for its hundred or so of pages dealing with the great Pope's unremitting efforts on behalf of these countless sufferers. Add to these pages those dealing with Pius XII's massive contribution to the life of the Church itself and the relationship of that contribution to the Council that was to come under Pope John XXIII, and the reader will realise that he has here an aid indispensable by way of background to an understanding of the tribulations that beset the Church today.

*Paul Crane, S.J.*

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### SHORTS

There is something almost infinitely touching about the dedication of this prayer-book, entitled *Mary Save Us* and composed in 1953 by four young Lithuanian girls, deported to Siberia in the post-war purges that afflicted their country. The book was hand-written and, in its original form, measured 2 inches by 3. Somehow or other it found its way to the West and has since been published in eight languages. Here is the dedication, which I cannot forbear from quoting:

"Frances,  
We send this prayer-book to you  
in order that you may be able  
to feel, think, and  
worship the Lord together  
with us.  
Leoné made it; Valé drew it,  
Levutė glued it together,  
and I wrote it.

Adelé"

16th February, 1953.

The strength of these lines is in their shining simplicity, which is itself the fruit of deepest faith. Against the spirit they enshrine Communism is powerless. It cannot survive this spirit. To survive, Communism has to destroy it and this it knows it cannot do. These three children are probably dead by now; or else raddled wrecks. If so, I will lay the odds on their lips still moving in prayer, even though what remains of their bodies is broken by oppression. Do we understand this—the radiant strength that flows from unbreakable faith, the serenity it brings and sheds on all about it? Compared with it, what is all this post-Vatican II chat that passes for renewal amongst whiz-kid clerics, some of them highly placed? Shakespeare has the answer, “A tale told by a village idiot full of sound and fury, signifying nothing”.

I would recommend this little light-weight prayer-book most strongly. It is published at 75p post-free by Aid to the Church in Need, 3-5 North Street, Chichester, W. Sussex PO19 1LB, U.K.

The same applies *mutatis mutandis* to a booklet entitled *A Man is his Faith* by an Orthodox priest, Father Alexey Young and published at £1.50 by the Saint George Orthodox Information Service, 243 Regent Street, London W1R 8PN. It is the story of a Russian Orthodox lay philosopher and theologian, who is described in the booklet's Introduction as having “laid the foundations for a Christian philosophy of ‘wholeness’, one which could encompass not just the mind of man, but also everyday life”. You might describe his thinking as a reaction against the over-intellectualism of nineteenth-century, European philosophy, which Ivan Kireyevsky, the subject of this booklet, had studied intensively and from which he turned to immerse himself in what might be called the contemplative profundity of the Fathers. Out of this he drew his philosophy of wholeness that embraced the entire man; not merely his intellect, but all of himself, so to say. There can be dangers here—of a type of quietism that is oblivious of contemporary society and its troubles; there can also be great and added strength, found in the ability of the grace-filled to weather any storm and, in the long run, to shatter



its brutal but necessarily brittle impact, precisely because there is no grace in it.

Against the background of these two publications which do much to recall us to the true realities of life, one sets Brian Crozier's *The Price of Peace* (Foreign Affairs Publishing Co. Ltd., 139, Petersham Road, Richmond, Surrey, TW10 7AA, U.K.), which outlines the mortal, external danger that Soviet Imperialism presents to the West and the price that has to be paid to withstand it. Or, again, *A Survey of Left-Wing Plans for Transforming Education* the excellent, objective, factual and well-documented publication of Common Cause (329A Fleet Road, Fleet, Hampshire, U.K.; no price stated), which I would commend very strongly to the Catholic Teacher's Federation and which demonstrates the strength of extreme left-wing penetration within the educational establishment and system of this country. This very timely study of the internal danger that confronts us needs to be studied with the greatest care and thoroughness. I have no quarrel at all with either of these documents. I would only say that they should be read against the background of the two publications to which reference was made at the outset of this article. Of this I am convinced—in the end, the sword alone, tactics alone will not overcome the communist threat, except that the hearts of those who grasp the one and employ the other are responsive to the grace of God. Unless this is so, it appears to me that it matters little who wins the battle between what are, in effect, two secularist systems and little more. The real battle is between spirit and matter, not two brands of the same materialist monstrosity. This needs to be stressed today; and one is not a pacifist for stressing it.

Joanna Nash's, *Religious Persecution Today* (Faith Pamphlets, 2 Redford Avenue, Wallington, Surrey SM6 9DP; 30p) recalls us once again to the suffering endured by Christians for their Faith in Communist lands. It is good and I recommend it. I would like to see it complemented by a study of the sufferings endured by so many Christians in the National Security States of South America and, in general, though in a different way, as a result



of the casual ruthlessness of monopoly capitalism. Has anyone told the story, for instance, of "Rocco and his Brothers", which is more widespread than many realise; or of the two million teen-aged unemployed in Europe's E.E.C. Complex? I'd like to see a couple of pamphlets on these topics.

Finally, *When Millions Saw Mary* (Augustine Publishing Co., South View, Chawleigh, Chulmleigh, Devon EX18 7HL; 30p) by Francis Johnston gives a sound and objective account of the apparitions of the Blessed Virgin at the Coptic Orthodox Church of St. Mary in Zeitoun. Cairo, in Egypt as seen nightly by crowds of up to 250,000 Christians, Jews, Moslems and unbelievers from April 2nd, 1968 until May 29th, 1971. One asks why, and my answer is that I cannot say. But the fact of the appearances would seem to be undeniable. The fact is worth pondering and praying over. This booklet is recommended.

*Paul Crane, S.J.*

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**"A negligible Minority object to the changes" . . .**

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Why not stand firm, and call the devil's bluff?  
As Mr. Churchill said: "One is enough" . . .  
Christ's "little one", entrusted to your charge:  
Father, the sea is deep, a millstone very large.

—R. S.

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